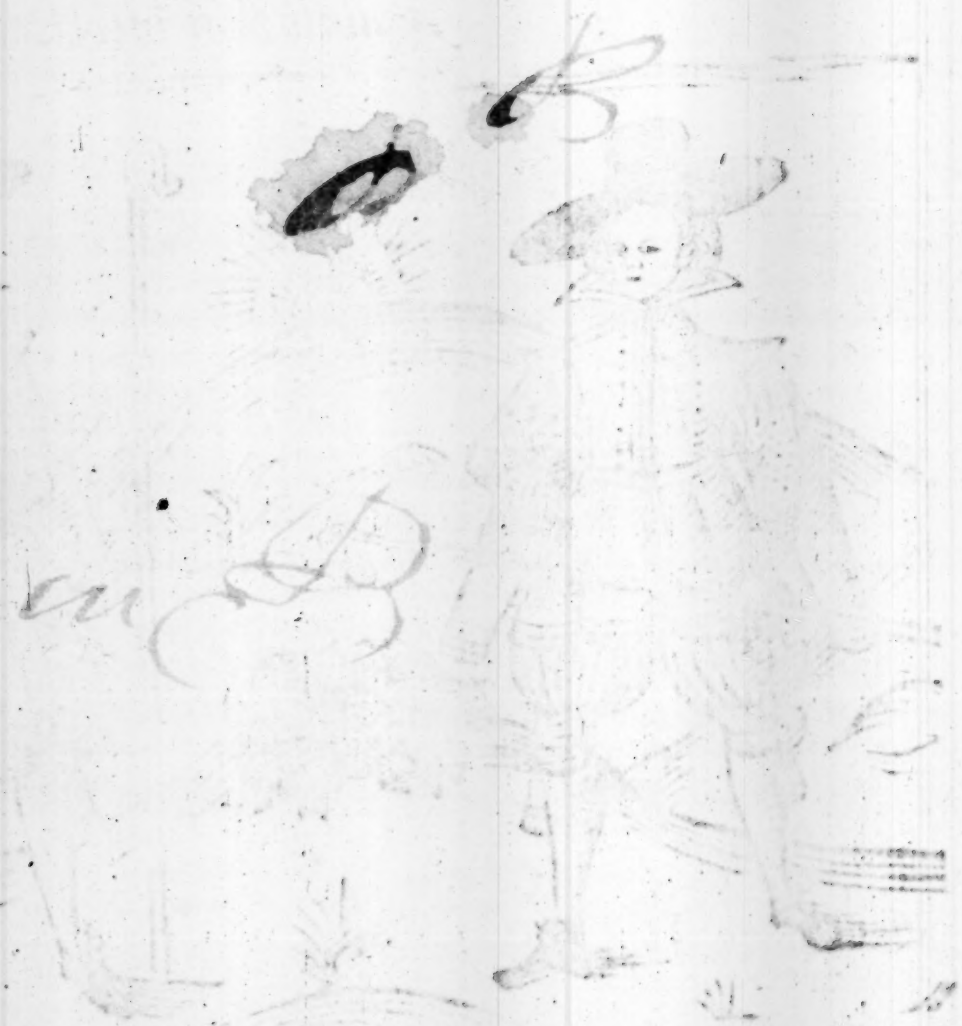


Taylors Pastorall:  
**BEING BOTH**  
**HISTORICALL AND**  
**SATYRICALL:**

Or the  
Noble Antiquitie of Shepheards, with the  
*profitable vse of Sheepe:*  
With a small touch of a scabbed Sheepe, and a caueat  
*against that infection.*



Printed at London by G. P. for Henrie Goffson, and are to be sold at Edward  
Wrights shop neere Christs Church Gate. 1624.







TO  
THE RIGHT  
VVORSHIPFULL IVDI-  
CIOVS AND TRVLY GENE-

rous, my well approued good friend Mr.

THOMAS DOVE, Archdeacon of Northamp-  
ton, the accomplishment of his worthy desires  
Temporall and Eternall.

*Right Worshipfull Sir,*



Ookes without Patrons, are like Babes without Parents, (for except the one be pleasing and plausible to humour, the various dispositions of men, and the other left with warme portions or legacies in the tuition of faithfull Executors or Guardians) both Bookes and Babes are happy if they die in their birth, that the first minute of their miserie may be the first moment of their felicities: these considerations haue humbly emboldened me to lay this poore Infant of my laborious Braine, at the doore or gate of your patronage & protection, not doubting but your innated charity, good disposition, and vnfaigned affectation of al Lawdable endeouours, will giue it both free and hospitable

## The Epistle to the Reader.

entertainment. The function I treat of being venerable and honourable, as of *Shepherds*, the profit commendable, lawfull, necessarie, ample, and vniuersall, as of *Sheepe*. The writing or method of it historicall, mysticall, tropicall, typicall, literall, and Satyricall; which hath encouraged me to dedicate my poore Shepheardly inuention, and their harmlesse flockes to your Worships good acceptance, whose reuerend function is truly Pastorall; acknowledging that my many imperfections in writing, and vnworthinesse in handling so worthy a subiect, hath made me doubtfull to vse the protection of your Name; yet on the other side, considering your good inclination, and mine owne humble innocencie, both my selfe and my best endeauours I here consecrate to be employed euer in your Worships seruice.

*He whose meaning, writing, and  
speaking, are one:*

IOHN TAYLOR.





All those that will not read this plaine Epistle,  
Lay downe the Booke, on Gods Name, and goe whistle.



*H*onest mens Sonnes (if I giue you a wrong name, I aske your Fathers pardon) although euery one that eats Mutton, may truely bee suspected for a sheepe-biter, yet I hope my Sheepe shall finde no such dogged dealing amongst you. There are indeed thre sorts of Creatures, two of which are so much repugnant to a Sheepe, that I thinke there will neuer be an vnion betwixt them, which are a Wolfe and a Dog: the third is a Goate, which although they may graze or pasture one with another, as Christians and Infidels are wouen together in the linsy woolsey web of the world, yet I did neuer know any kind of familiarity betweene them. And be thou in nature, a Wolfe, a Dog, or a Goate, that readst this, I passe not, but I rather pittie thy accursed inclination, then stand in any feare of thy Butting or Byting: the honest-minded Reader shall finde my Subiect or Theame both laudable and Honourable: and those who hold the name of Shepheard in contempt or derision, may heere find truely proved, that the whole world doth not now containe, nor euer will retaine any men, who for goodnesse, honour, true worth, worthinesse and respect, that can or dare make comparison with the Shepheards of former ages. And though Virgill, Ouid, Mantuan, and many of our learned English and Scottish Poets, haue made their inuentions trauell vp the top of the  
forked

## The Epistle to the Reader.

*forked Mountaine of Parnassus; yet I would haue the Reader know, that if they, each of them had Argos eyes, to suruay and obserue, and as many hands as Briareus, to write, yet for all their paines, diligent search and collections, my weake capacitie can find matter enough to make an honest Pamphlet out of what they haue ouerseene, neglected, or made slight account of. Foure things, I haue, doe, and euer will obserue in my Writings; which are, not to write prophane, obscene, palpable, and odious Lyes, or scandalous Libels. In keeping which Decorum, I hope I shall keepe my selfe within the limits or bounds of good mens Respect. And this Aduertisement more I giue the Reader, that there are many things Imprinted vnder the name of two Letters, I. T. for some of which I haue beene taxed to be the Author: I assure the world that I had neuer any thing imprinted of my writing, that I was either afraid or ashamed to set my name at large to it, and therefore if you see any Authors name I. T. I vtterly disclaime it: for I am as I haue bin, both I. and T. which with addition of Letters, is yours to be commanded in any laudable endeouours,*

JOHN TAYLOR.

Taylors





Taylors Pastorall, being both  
*Historicall and Satyricall.*

**A** *Pollo* (father of the Sisters nine,  
I craue thy aide t'inspire this Muse of mine,  
Thou that thy golden Glory didst lay by  
( As *Ouid* doth relate most wittily )  
And in a Shepherds shape, didst deigne to keepe  
Thy Loues beloued Sire, *Admetus* sheepe.  
And rurall *Pan*, thy helpe I doe intreate,  
That ( to the life ) the praise I may repeate  
Of the contented life, and mightie stockes  
Of happy *Shepherds*, and their harmlesse flockes.  
But better thoughts my Errors doe controule  
For an offence, most negligent and foule,  
In thus inuoking, like a heathen man,  
Helpe, helplesse; from *Apollo*, or from *Pan*:  
When as the subiect, which I haue in hand,  
Is almost infinite, as starres, 'or sand,  
Grac'd with Antiquitie, vpon Record  
In the Eternall, neuer-failing Word.  
There 'tis ingrauen true and manifest,  
That *Sheepe* and *Shepherds*, were both best and blest.  
I therefore inuocate the gracious aide  
Of Thee, whose mightie Word hath all things made,  
I *Israels* great *Shepherd* humbly craue  
That his assur'd assistance I may haue:

B

That

*Taylor's Pastorall.*

That my vnlearned Muse no verse compile,  
Which may be impious, prophane or vile,  
And though through Ignorance, or negligence,  
My poore inuention fall into offence,  
I doe implore that boundlesse Grace of his,  
Not strictly to regard what is amisse:  
But vnto me belongeth all the blame,  
And all the Glory be vnto his Name.  
Yet as this Booke is verse, so men must know,  
I must some Fictions and Allusions show,  
Some shreds, sowe remnants, reliques, or some scraps,  
The Muses may inspire me with perhaps,  
Which taken literally, as lies may seeme,  
And so mis-vnderstanding may misdeeme.  
Of *Sheepe* therefore, before to worke I fall,  
Ile shew the *Shepherds* first originall:  
Those that the best Records will reade and marke,  
Shall finde iust *Abel* was a Patriarke,  
Our father *Adams* second sonne, a Prince,  
(As great as any man begotten since)  
Yet in his function he a *Shepherd* was:  
And so his mortall pilgrimage did passe.  
And in the sacred Text it is compilde,  
That he that's father of the faithfull stilde,  
Did as a *Shepherd*, liue vpon th' encrease  
Of *Sheepe*, vntill his daies on earth did cease.  
And in those times it was apparent then  
*Abel* and *Abram* both were noble men:  
The one obtain'd the title *righteously*  
For his vnfeigned seruing the most HIGH,  
He first did offer *Sheepe*, which (on Record)  
Was sacrifice accepted of the Lord.

Abel, a  
Prince, a  
Patriarke,  
a figure of  
the true  
Church, a  
type of  
Christ, &  
a Shep-  
heard.  
Abraham  
a Prince, a  
Patriarke,  
intituled  
with the  
Glorious  
title of fa-  
ther of the  
faithfull, a  
Shep-  
heard.



*Taylor's Pastorall.*

He was (before the infant world was ripe)  
The Churches figure, and his Saviours type.  
A murdered Martyr, who for serving God,  
Did first of all feele persecutions rod.  
And *Abraham* was in account so great,  
*Abimelech* his friendship did intreate.  
Faiths paterne, and Obedience sample, he  
Like starres, or sand, was in posteritie:  
In him the Nations of the earth were blest,  
And now his bosome figures heau'nly R<sup>E</sup>ST.  
His *Sheepe* almost past numbring multiplide,  
And when (as he thought) *Isaack* should haue dide,  
Then by th' Almightyes Mercies, Loue, and Grace  
A *Sheepe* from out a Bush supplide the place.  
*Lot* was a *Shepherd*, (*Abrams* brothers sonne)  
And such great fauour from his God he wonne,  
That *Sodom* could not be consum'd with fire,  
Till he and his did out of it retire,  
They felt no vengeance for their foule offence,  
Till righteous *Lot* was quite departed thence.  
And *Jacob*, as the holy Ghost doth tell,  
Who afterwards was called *Israel*,  
Who wraстled with his God, and (to his fame)  
Obtain'd a *Name*, and *Blessing* for the same,  
He (vnder *Laban*) was a *Shepherd* long,  
And suffred from him much ingratefull wrong,  
For *Rachel* and for *Leah*, he did beare  
The yoke of seruitude full twentie yeare,  
He was a Patriarke, a Prince of might,  
Whose wealth in sheepe, was almost infinite,  
His twice sixe sonnes (as holy writ describes,  
Who were the famous fathers, of twelue tribes)

Hack.

Lot a  
Shep-  
heard.

Jacob.

*Taylor's Pastorall.*

Were for the most part Shepherds, and such men  
Whose like the world shall ever containe again.

*Joseph.*

Young *Joseph*, 'mongst the rest, especially,  
A constant mirrour of true Chastity :

Who was in his affliction, of behaviour  
A mortall Type of his immortall Saviour :

*Rachel.*

And *Truth* his mother *Rachel* doth expresse  
To be her father *Labans* Shepherdesse.

*Moses.*

Meeke *Moses*, whom the Lord of hosts did call  
To leade his people out of *Egypt*s thrall,  
Whose power was such, as no mans was before,  
Nor since his time hath any mans beene more,  
Yet in the sacred text it plaine appears,  
That he was *Jethroes* Shepherd fortie yeares.

*David.*

Heroicke *David*, *Ishayes* youngest sonne,  
Whose acts immortall memorie hath wonne:  
Whose valiant vigour did in pieces teare  
A furious Lion and a ravenous Beare:  
Who (arm'd with faith and fortitude alone)  
Slew great *Goliath*, with a sling and stone,  
Whose victories the people sung most plaine,  
*Saul* hath a thousand, *He* ten thousand slaine.  
*He* from the sheepfold came to be a King,  
Whose fame for ever through the world shall ring:  
*He* was another Type of that blest *H*  
That *was*, and *is*, and evermore shall be.  
His vertuous Acts are writ for imitation,  
His holy Hymnes and Psalmes for consolation,  
For Reprehension and for Contemplation,  
And finally to shew vs our salvation.

*Amos.*

The Prophet *Amos*, vnto whom the Lord  
Reueald the sacred secrets of his Word:

God



## Taylors Pastorall.

God raisd him from the sheepfold, to foretell  
 What plagues should fall on sinfull *Israel*.  
 True Patience paterne, Prince of his affections,  
 Most mightie tamer of his imperfections,  
 Whose guard was God, whose guide the holy Ghost,  
 Blest in his wealth, of which *Sheepe* was the most.  
 Iust *Iobs* lost riches doubled was agen,  
 Who liu'd belou'd of God, admir'd of men.  
 The first of happy tidings on the earth,  
 Of our all onely Saviours blessed birth,  
 The glorious Angels to the *Shepherds* told,  
 As *Luke* th'Euangelist doth well vnfold.  
 And should my verse a little but decline  
 To humane stories, and leaue diuine:  
 There are some mightie Princes I can name,  
 Whose breeding (at the first) from *Shepherds* came.  
*Romes* founder (*Romulus*) was bred and fed,  
 Mongst *Shepherds*, where his youthfull daies he led.  
 The *Persian* Monarch (*Cyrus*) he did passe  
 His youth with *Shepherds*, and a *Shepherd* was,  
 The *Terrour* of the world, that famous man  
 Who conquer'd Kings, and kingdomes ouer-ran  
 His stile was, (as some stories do repeate)  
 The *Scythian Shepherd*, *Tamberlaine* the great.  
 Tis such a title of preeminence,  
 Of reuerence, and such high magnificence,  
 That *Dauid*, (who so well his words did frame)  
 Did call our great Creator by that name.  
 Our blest *Redeemer* (*Gods* eternall *Sonne*)  
 Whose onely merits our saluation wonne.  
 He did the harmlesse name of *Shepherd* take  
 For our protection, and his mercies sake.

*Iob.*

Seth and  
 Noah,  
 were shep-  
 herds &  
 feeders of  
 cattell.

*Luk. 2.8.*

*Romulus.*

Valerius  
 Maximus  
 and Aure-  
 lianus  
 were raisd  
 from be-  
 ing heard-  
 men to  
 the Impe-  
 riall dig-  
 nitie.  
 Tamber-  
 laine.  
*Psal. 80. 1.*

*Ioh. 10.*  
*11, 12.*

*Taylor's Pastorall.*

Those that will reade the sacred Text, and looke  
With diligence, throughout that heauenly Booke,  
Shall finde the *Ministers* haue Epethites,  
And named *Angels, Stewards, Watchmen, Lights,*  
*Salt, Builders, Husbandmen,* and *Starres* that shine,  
(Inflamed with the *Light* which is *Diuine*)  
And with these names, within that Booke compilde,  
They with the Stile of Shepheards are instilde.  
Thus God the Sire, and Sonne, the Scriptures call  
Both *Shepheards*, mysticall and litterall,  
And by similitudes comparing to,  
All Kings and Churchmen beare that title do.





A. E. I. O. V. two Anagrams of the  
five vowels, the one serues for the glorious name  
of God, and the other in the Spanish tongue is a Sheepe,  
which name the Prophet *Esay* doth figuratiuely or  
mystically call our Creator I E O V A, or  
I E H O V A H, O V E I A, is a Sheepe.

Wherein may be perceiued, that there is no word,  
name or action, in or vnder Heauen, but hath one or more  
of the five vowels, and that no word or Name hath them  
*all without other Letters, but I E O V A, and O V E I A. Which*  
*doth admonish vs in the feare and reuerence of the Almighty, be-*  
*cause in all our thoughts, words and actions, some part of his wonder-*  
*full Name is infinitely included. And withall that O V E I A or a*  
*Sheepe is a most significant Emblem, or signe of our God and*  
*Sauours innocencie and patient sufferings.*

**W**ise and Inscrutable, Omniscient,  
Eternall, Gracious, and Omnipotent,  
In Loue, in Iustice, Mercie and in Might,  
In Honour, Power and Glory infinite,  
In workes, in words, in euery Attribute  
Almighty, All-commanding, Absolute;  
For who so notes the Letters of the name  
I E H O V A H, shall perceiue within the same,  
The Vowels of all Tongues included be:  
So hath no name that e're was nam'd but H A.

And

*Taylor's Pastorall.*

And I haue heard some Schollers make Relation,  
That H, is but a breathing Aspiration;  
A letter that may be left out and spar'd,  
Whereby is cleerly to our sight declar'd;  
That Great I ■ o v ■ a may be written true  
With onely Vowels, A, E, I, O, V.:  
And that there is no word or name but this,  
That hath them all Alone, but onely His.  
So that the Heauens with all the mighty Host  
Of Creatures there, Earth, Sea, or any Coast,  
Or Climate, any Fish, or Fowle, or Beast,  
Or any of *His* workes, the most and least,  
Or thoughts, or words, or writing with the pen,  
Or deeds that are accomplished by men,  
But haue some of these Letters in them all,  
And God alone hath all in Generall.  
By which we see, according to his will,  
He is in all things, and doth all things fill,  
And all things said or done, he hath ordain'd,  
Some part of his great Name's therein contain'd;  
All future, present, and all past things seeing,  
In whom we liue, and moue, and haue our being.

---

A *Almightie*, All in All, and euery where,  
E *Eternall*, in whom change cannot appeare,  
I *Immortall*, who made all things mortall else,  
O *Omnipotent*, whose Power all Power excels,  
V *United*, Three in one, and one in three,  
I E O V A: Vnto whom All Glory bee.

Besides



## Taylors Pastorall.

Besides the learned Poets of all times,  
Haue chanted out the praise, in pleasant rimes,  
The harmlesse liues of rurall shepheards Swaines,  
And beauteous shepheardesses on the plaines,  
In *Odes*, in *Roundelaies*, and *Madrigals*,  
In *Sonnets*, and in well-pen'd *Pastorals*:  
They haue recorded, most delightfully,  
Their loues, their fortunes, and felicitie,  
And sure, if in this low terrestriall Round  
Plaine honest happinesse is to be found;  
It with the *Shepheards* is remaining still,  
Because they haue least power to doe ill:  
And whilst they on their feeding flockes attend,  
They haue the least occasions to offend.  
*Ambition*, *Pompe*, and hell-begotten *Pride*,  
And damned *Adulation*, they deride:  
The complementall flattery of Kings Courts,  
Is neuer intermix'd amidst their sports;  
They seldome enuy at each others state,  
Their loue and feare is Gods, the deuils their hate.  
In weightie businesse they nor marre or make,  
And cursed bribes they neither giue or take.  
They are not guiltie (as some great men are)  
T'vndoe their Mercer and Embroiderer,  
Their Tailer, Butcher, Brewer, Baker, Powlter,  
(For which there's some haue well deseru'd a halter)  
Their Shoemaker and Silkeman I forgot,  
Though breaking, or else begg'ry be their lot,  
Nor is't a shepheards trade, by night or day  
To sweare themselves in debt, and neuer pay.  
He's no state-plotting *Machiuilian*,  
Or Proiect-monger Monopolitan:

All the famous Poets and Poetesses of all tongues and nations, haue written vpon this worthy subject.

*Taylor's Pastorall.*

He hath no trickes or wiles to circumuent,  
Nor feares he when there comes a Parliament.  
He neuer weares his cap, or bends his knee  
To feed contention with a Lawyers fee:  
He wants the art to Cogge, Cheate, Sweare and Lie,  
Nor feares the Gallowes, or the Pillorie.  
Nor cares he if great men be fooles or wise,  
If honour fall, and base dishonour rise,  
Let fortunes mounted minions sinke or swim,  
He neuer breakes his braines, all's one to him.  
He's free from fearefull curses of the poore,  
And liu's and dies content, with lesse, or more.  
He doth not waste the time, as many vse,  
His good Creators creatures to abuse,  
In drinking sicke vngodly healths to some,  
The veriest Cankerwormes of Christendome:  
My Lord *Ambition*, and my Lady *Pride*,  
Shall with his quaffing, not be magnifide:  
Nor for their sakes will he carowse and feast,  
Vntill (from man) he be turn'd worse then beast.  
Whereby he scapes vaine oathes, and blasphemy,  
And surfets, (fruits of drunken gluttony.)  
He scapes occasion vnto lusts pretence,  
And so escapes the Pox, by consequence.  
Thus doth he scape the Parrator and Proctor,  
Th' Apothecarie, Surgeon, and Doctor;  
Whereby he this prerogatiue may haue,  
To hold the laying in, into his graue,  
Whilst many, that his betters farre haue bin,  
Will very hardly hold the laying in.  
Thus *Shepherds* liue, and thus they end their liues,  
Adorn'd and grac'd with these prerogatiues:

Great re-  
uerence  
in Shep-  
heard.

These are  
great pri-  
uiledges  
though  
few men  
seeke or  
care for  
them.

And:



### Taylor's Pastorall.

And when he dies, he leaues no wrangling heirs  
To law till all be spent, and nothing theirs,  
Hooke, Tar-box, Bottle, Bag, Pipe, Dog, and all  
Shall breed no iarres in Westminster's great hall:  
Peace and tranquillitie was all his life,  
And (dead) his goods shall be no cause of strife.  
Thus *Shepherds* haue no places, meanes, or times,  
To fall into those hell-deseruing crimes,  
Which Courtiers, Lawyers, Tradesmen, men of Armes  
Commit, vnto their soules and bodies harmes.  
And from the *Shepherds* now Ile turne my stile  
To sundry sorts of *Sheepe* another while.

The *Lambs* that in the Iewes Passoeuer di'd,  
Were figures of the *Lambe* that's crucifi'd.  
And *Esay* doth compare our heauenly food  
To a *Sheepe*, which dumb before the shearer stood:  
Whose death, and merits, did this title win,  
The *Lambe* of God, which freed the world from sin.

Esa. 53. 7.  
1. Ioh 1. 29  
and Reue.  
5. 8. 9. 13.

LAMBE Anagram's } BLAME.  
                              } BALME.

The Anagram's of *Lambe* is *Blame* and *Balme*,  
And *Christ*, the *Lambe*, vpon him tooke our *Blame*,  
His precious *Blood*, (Gods heauy wrath did *calme*)  
'Twas th'onely *Balme* for *Sinne* to cure the same:  
All power, and praise, and glory, be therefore  
Ascribed to the *Lambe* for euermore.  
And in the threescore nineteenth Psalm we reade,  
That like a *Sheepe* our God doth *Ioseph* leade.  
Againe, of vs he such account doth keepe,  
That of his Pasture we are called *Sheepe*.  
And euery day we doe confesse (almost)  
That we haue err'd and straid like *Sheepe* that's lost.

## *Taylor's Pastorall.*

Ioh. 21. 15,  
16, 17.

Our Sauour, (that hath bought our soules so deare)  
Hath said, his *Sheepe* his voice will onely heare:

And thrice did *Christ* vnto Saint *Peter* call,  
(In which he spake to his Disciples all)

If you doe loue me, feed my *Sheepe* (quoth he)  
And feed my *Lambs* well, if you doe loue me.

Moreouer, in the finall Iudgement day,  
There is the right hand, and the left hand way,  
Whereas the *sheepe* he to himselfe doth gather,  
*With saying, Come, ye blessed of my Father, &c.*

And to the *Goates*, in his consuming ire,  
*He bids, Depart into eternall fire.*

Thus our Redeemer, and his whole elect,

The name of *Sheepe* held euer in respect,

And the comparifon holds reference

To profit, and to harmelesse innocence.

For of all beasts that euer were, or are,  
None can (for goodnesse) with a *Sheepe* compare:

Indeed, for bone and burthen I must grant,

He's much inferiour to the Elephant,

The Dromedarie, Camell, Horse, and Asse,

For loade and carriage doth a *Sheepe* surpasse:

Strong *Taurus*, Eunuch sonne, the labouring Oxe,

The stately Stagge, the bobtailed craftie Foxe,

These, and all rauinous beasts of prey, must yeeld

Vnto the *Sheepe*, the honour of the field.

I could recount the names of many more,

The Lion, Vnicorne, the Beare and Bore:

The Wolfe, the Tiger, the Rhinoscerot,

The Leopard, and a number more I wot:

But all these greedy beasts, great *Ouid* pen

Doth say are metamorphosde into men,

An Oxe is  
the Eu-  
nuch son  
of a Bull.

For



## Taylor's Pastorall.

For beast to beast afford more conscience can,  
And much lesse crueltie, than man to man.  
He therefore let such beasts be as they be,  
For feare they kicke, and snap, and snarle at me.  
Vnto the Sheepe againe my Muse doth flie,  
For honest safetie, and commoditie.  
He with his flesh and fleece, doth feed and clad  
All languages and nations, good and bad:  
What can it more, but die, that we may liue,  
And euery yeare to vs a liuerie giue?  
'Tis such a bountie, and the charge so deepe,  
That nothing can afford the like, but *Sheepe*.  
For should the world want *Sheepe*, but five whole yeare,  
Ten thousand millions would want cloaths to weare:  
And wert't not for the flesh of this kinde beast,  
The world might fast, when it doth often feast.  
There's nothing doth vnto a *Sheepe* pertaine,  
But 'tis for mans commoditie and gaine:  
For men to men so much vntruftie are,  
To lie, to couzen, to forswear and sweare:  
That oathes, and passing words, and ioyning hands,  
Is like assurance written in the sands,  
To make men keepe their words, and mend all this,  
The silly *Sheepe-skin* turn'd to Parchment is.  
There's many a wealthy man, whose whole estate  
Lies more in Parchment, then in coine or plate,  
Indentures, Leases, Euidences, Wills,  
Bonds, Contracts, Records, Obligations, Bills,  
With these (although the *Sheepe-skin* is but weake)  
It bindes men strongly that they dare not breake.  
But if a man eates Spiders now and then,  
The oyle of *Parchment* cures him of agen.

Parchmēt  
made of  
Sheepskin

## Taylors Pastorall.

And what rare stufes which in the world are fram'd,  
 Can be in value, like to parchment nam'd;  
 The richest cloth of gold that can be found,  
 A yard of it was ne're worth fiftie pound:  
 And I haue seene two foot of *Sheepeskin* drest,  
 Which hath beene worth ten thousand pounds at least.  
 A piece of parchment well with Inke lac'd ouer,  
 Helps many a gallant to a Sattin couer:  
 Into the Mercer it some *Faith* doth strike,  
 It giues the Silkeman *Hope* of no dislike:  
 The Taylor it with *Charitie* assailes,  
 It thrusts him last betwixt his *Bill* and *Nailes*:  
 And by these meanes, a piece of parchment can  
 Patch vp, and make a Gull a Gentleman.  
 The nature of it very strange I finde,  
 'Tis much like phisicke, it can loose and binde:  
 'Tis one mans freedome, and anothers noose,  
 And like the Pope it doth both binde and loose.  
 And as the *Ram* and *Ewe* doe fructifie,  
 And euery yeere a Lambe doth multiplie:  
 So doth a sheepe-skin Bond make money breed  
 And procreate, as seed doth spring from seed.  
 An hundred pound's the *Ewe*, which euery yeere  
 Doth breed a ten pound *Lambe*, (all charges cleere.)  
 Thus is a sheepe-skin proou'd the onely *Tie*  
 And stay, whereon a world of men relie,  
 Which holds a crue of Earthwormes in more awe,  
 Then both the Tables of the sacred Law.  
 Past number, I could many functions name  
 Who (as 'tis parchment) liue vpon the same:  
 But 'tis sufficient, this small homely touch:  
 Should all be writ, my Booke would swell too much.

If the Tay-  
 lors Bill  
 be out of  
 measure  
 to the  
 Gentlemā  
 then he  
 can make  
 a fit mea-  
 sure for  
 him with  
 his owne  
 bond.

A Bond is  
 the Ewe,  
 the bor-  
 rower and  
 lender are  
 both Rams  
 and the  
 Interest is  
 the Lamb.

Now



*Taylors Pastorall.*

Now of the *Ram*, the *Ewe*, the *Lambe*, and *Weather*,  
He touch their skins as they are turn'd to Leather,  
And made in Purfes, Powches, Laces, Strings,  
Gloues, Points, Booke-Couers, and ten thousand things,  
And many tradesmen liue and thriue thereby,  
Which if I would, I more could amplifie.  
Their *Guts* serue Instruments which sweetly sound,  
Their *Dung* is best to make most fruitfull ground:  
Their *Hoofes* burnt, will most venom'd serpents kill,  
Their grated *Hornes* are good 'gainst poyson still:  
Their *Milke* makes Cheefe, mans hunger to preuent,  
As I haue seene in *Sussex* and in *Kent*:  
Their *Trotters*, for the healthy or the sicke,  
(Drest as they should be) are good meat to picke.  
The Cookes and Butchers with the *ioints* doe gaine,  
And poore folkes eat the Gather, Head, and Braine;  
And though all wise mens iudgement will allow  
A *Sheepe* to be much lesser then a Cow:  
Yet in a Leg of Mutton I can see  
More meat then in a Leg of Beefe can be.  
A liue *Sheepe* hath one Necke, yet I percciue  
*Sheepe* being dead, two Neckes of Mutton haue.  
Foure legges each liuing *Sheepe* hath, but once flaine,  
(Although he lose none, yet) he hath but twaine.  
Now, for the honour of the valiant *Ram*,  
If I were learn'd more treble then I am,  
Yet could I not sufficiently expresse  
His wondrous worth, and worthinesse.  
For by Astronomers 'tis verifide  
How that the *Ram* in heau'n is stellifide,  
And (of the twelue) is plac'd head signe of all,  
Where *Sol* keepes first his Equinoctiall.

*Aries.*

For

## Taylors Pastorall.

Taurus.  
Gemini.  
Cancer.  
Leo.  
Virgo.  
Lybra.  
Scorpio.  
Sagittarius  
Capricor-  
nus.  
Aquarius.  
Pisces.

For, hauing at the *Bull* drunke *Aprils* showres,  
And with the *Twins*, *May* deck'd the earth with flowres:  
And scorch'd the *Crab* in *June* with burning beames,  
Made *Iulies Lion* chafe with fierie gleames:  
In *August* solace to the *Virgin* giuen  
With *Ballance* in *September* made Time euen,  
*Octobers Scorpion* with declining course,  
And passing by *Decembers Archers* force,  
Then hauing past *Nouembers* frozen *Goate*,  
He next to *Ianus Waterie Signe* doth floate:  
He to the *Lenten Signe* in *Februarie*,  
And so bright *Phæbus* ends his yeeres vagarie.  
Then, to the *Ram*, in *March*, in his careere,  
He mounts, on which this Sonnet's written heere.

### Sonnet.

**D** Iurnall *Titans* all-reuiuing Carre,  
Throughout the heau'ns his progresse 'gins to take:  
And now his gliftring Raies he doth vnbarre,  
What absence marr'd, his presence now doth make:  
Now he begins Earths mourning face to drie  
With *Eols* breath, and his bright heauenly heate.  
*March* dust (like clouds) through aire doth march & flie:  
Dead-seeming Trees and Plants new life doth get.  
Thus when the *Worlds eie dazler* takes his Inne  
At the celestiall *Ram*, then Winter's done:  
And then dame Nature doth her liuerie spinne  
Of flowers and fruits, which all the Earth puts on.  
Thus when *Apollo* doth to *Aries* come,  
The Earth is freed from Winters martyrdome.

Thus



## Taylor's Pastoral.

Thus haue I prou'd the Ram a luckie signe,  
Wherein Heau'n, Earth, and Sunne and Aire combine,  
To haue their vniuersall comforts hurld  
Vpon the face of the decaying world.  
With twelue signes each mans bodie's gouerned,  
And *Aries*, or the *Ram*, doth rule the head,  
Then are their iudgements foolish, fond, and base,  
That take the name of *Ramhead* in disgrace;  
'Tis honour for the head to haue the name  
Deriued from the *Ram* that rules the same:  
And that the *Ram* doth rule the head, I know,  
For euery Almanacke the same doth show.  
He that sells wood, is call'd a Woodmonger;  
He that sells fish, is call'd a Fishmonger;  
He that doth brew, is call'd a Brewer; and  
He's call'd a Landlord that takes rent for land;  
He that bakes Bread, scornes not the name of Baker;  
He that makes Cuckolds, is a Cuckold-maker.  
So as the *Ram* doth rule the head, I see,  
By Constellation, all men Ramheads be.  
And as the twelue Celestiall signes beare sway,  
And with their motions passe mans life away:  
The *Ram*, the head, the *Bull*, the necke and throte,  
*Twins*, shoulders, *Crab* doth rule the brest, I note,  
But 'tis the *Lions* portion, and his part,  
To be the valiant ruler of the heart.  
From whence such men may gather this reliefe,  
That though a *Ramhead* may be cause of grieve,  
Yet Nature hath this remedie found out,  
They should haue *Lions* hearts, to beare it stout,  
And to defend and keepe the head from harme,  
The Anagram of *Ram*, I finde, is *Arm*.

D

Thus

To be call'd  
Ramhead,  
is a title  
of honour  
& a name  
proper to  
all men,

The stars  
will haue  
it so.

A comfort  
for Cuck-  
olds, that  
though a  
man hath  
a Rams  
head, yet  
he hath a  
Lions  
heart.

## Taylors Pastorall.

Strange  
mysteries  
in the  
words  
Ram or  
Rams: the  
Kams the  
first run-  
ners at tilt  
and first  
teachers  
of warlike  
battel.  
Iosephus  
Bella.lib.  
3.cap.9.  
Rams  
hornes  
the first  
trumpets.

Thus is a *Ramhead* arm'd against all feare,  
He needs no helmet, or no head-piece weare.  
To speake more, in the plurall number, *Rams*,  
It yeelds signifie warre like Anagrams,  
For *Rams* is *Mars*, *Mars* is the god of warre,  
And *Rams* is *Arms*, *Arms* warres munitions are;  
And from the fierce encounters which they make,  
Our Tilts and Tourneys did beginnings take:  
For as the *Rams* retire, and meet with rage,  
So men doe in their warre-like equipage.  
And long e're powder, (from hells damned den)  
Was monstrously produc'd, to murder men,  
The *Ram*, an Engine call'd a *Ram*, did teach,  
To batter downe a wall, or make a breach.  
And now some places of defence, 'gainst shot,  
Haue (from the *Ram*) the name of *Rampiers* got.  
First warlike Trumpets that I e're heard nam'd,  
At *Iericho*, were all of *Rams hornes* fram'd:  
For at the *Ramshorne* Trumpets fearefull blast,  
Their cursed walls were suddenly downe cast.  
Thus is the *Ram* with many vertues stor'd,  
And was in *Egypt* for a *god* ador'd:  
And like a Captaine he the flocke doth leade,  
As fits their Generall, their Prince or head.  
Thus haue I prou'd a *Sheepe*, a beast of price,  
Cleane, and reputed fit for sacrifice:  
And sleeping, waking, early, or else late,  
It still doth chew the cud and ruminat.  
Of all beasts in the worlds circumference,  
For meeknesse, profit, and for innocence,  
I haue approu'd a *sheepe* most excellent,  
That with least cost, doth giue man most content.

There's



## *Taylor's Pastorall.*

There's such instinct of Nature in the *Lambe*  
By bleating, *It*, mongst thousands knowes the dam;  
For which the name of *Agnosendo*, knowing,  
Is giuen to a *Lambe*, it's knowledge showing.

*Agnus!*  
Great  
knowledge  
in the  
*Lambe*.

But to consider more seriously, the wonderfull blessing that the whole world hath had, and hath by sheepe at this present, I thinke it not amisse to vse the words of an ingenious and well affected Poet of our time, Master *T. M.* where he truly saith,

No Ram no *Lambe*, no *Lambe* no Sheepe, no Sheepe no Wooll, no Wooll no Woolman, no Woolman no Spinner, no Spinner no Weauer, no Weauer no Cloth, no Cloth no Clothier, no Clothier no Clothworker, Fuller, Tucker, Shearman, Draper, or scarcely a rich Dier.

And what infinite numbers of people rich and poore haue liued, and doe liue, hauing their whole dependance from the poore sheepes backe, all men of iudgement will acknowledge; besides, I thinke it not amisse to set downe the names of many worthy men, who haue beene free of London, of such trades and mysteries whereof the *sheepe* is the originall vnder God. And first, to begin with the Right Worshipfull Company of *Drapers*, with the names of such as haue borne the honourable Office and Dignitie of *Lord Maior of London*, with their pious deeds, and diuers other persons of the said Company, their names, and memorable charities, with the like remembrance of the Worshipfull Company of *Clothworkers*. And first, I begin with the first.

*Anno* 1189. In the beginning of the raigne of King *Richard* the first, Sir *Henrie Fitz Allen* Draper, was the

## *Taylors Pastorall.*

first Lord Maior of *London*, who continued in that dignitie twentie foure yeares together, till the fourteenth yeare of King *John* 1212. when he died, he was a worthy Benefactor to his Company, and gaue houses to the vse of the poore, in the parish of Saint *Marie Bothaw* in *Walbrooke* ward.

Anno 1252. *John Talason* Draper, Maior.

1253. *Richard Hardell* Draper, sixe yeares Maior.

1330. Sir *John Pultney* Draper, two yeares Maior.

1332. *John Preston* Draper, Maior.

1333. Sir *John Pultney*, Maior.

Many of these men did good and charitable deeds, but they did them secretly in their liues time.

1336. Sir *John Pultney* the fourth time Lord Maior, he built a Chappell in *Pauls*, where he lies buried: he also built Saint *Lawrence Pultney* Church, and the Church of little *Alhalowes*, and the Church called the *Friers* in *Conentrie*: he gaue to the poore of Saint *Giles* in the fields, to the poore prisoners in the *Fleet* and *Newgate*, ten shillings to each yearely for euer, besides many other deeds of charitie which he did.

Anno 1363. *Stephen Candish* Draper Maior.

1367. *James Andrew* Draper Maior.

1381. *John Northampton* Draper two yeares Maior.

1391. *John Hinde* Draper Maior.

Anno 1402. *John Walcot* Draper Maior.

1404. *John Hinde* the second time Maior, he newly built the Church of Saint *Swithin* neere London stone.

1413. Sir *William Cromer* Draper Maior.

1415. Sir *Nicholas Wotton* Draper Maior.

1423. *William Cromer* Draper Maior.

1427. *John Gedney* Draper Maior.

1430. *Nicholas Wotton* Draper Maior.

1433. *John Brockle* Draper Maior.

1441. *Robert*



### *Taylors Pastorall.*

1441. *Robert Clopton* Draper Maior.

1445. *Sir Simon Eyre* Draper Maior, he built Leaden Hall for a Garnerie for the Citie, and gaue five thousand Markes to charitable vses.

1447. *Sir Iohn Gedney* Draper Maior.

1453. *Sir Iohn Norman* Draper Maior.

1458. *Sir Thomas Scot* Draper Maior.

1462. *Sir Thomas Cooke* Draper Maior.

1464. *Sir Ralph Ioslin* Draper Maior.

1474. *Sir Robert Drope* Draper, Maior; he lieth buried in *Saint Michaels* Church in *Cornhill* London: he gaue towards poore maides marriages of that parish twentie pound, and to the poore of that ward ten pound, and three hundred shirts and smockes, and a hundred gownes of Broadcloth.

1476. *Sir Ralph Ioslin* Draper, the second time Maior.

1479. *Sir Bartholomew Iames* Draper Maior.

1481. *Sir William Harriot* Draper Maior.

1484. *Sir William Stocker* Draper Maior.

1489. *Sir William White* Draper Maior.

1503. *Sir William Capell* Draper Maior.

1507. *Laurence Aylmer* Draper Maior.

1509. *Sir William Capell* the second time Maior.

1511. *Sir Roger Achley* Draper Maior.

1514. *Sir George Monox* Draper Maior, he repaired the ruinated Church at *Walthamstow* in *Essex*, and erected a Free Schoole there, and thirteene Almeshouses for aged people, also he built a long Timber Cawsway ouer the Marshes from *Walthamstow* to *Locke Bridge*.

1520. *Sir Iohn Bruges* Draper Maior.

1521. *Sir Iohn Milbourne* Draper Maior, he built 14. Almeshouses for 14. aged poore people, neere the Lord

### *Taylors Pastoral.*

*Lumleys* house in the crossed or crooched Friers, allowing to each, two shillings foure pence monthly for euer.

1524. Sir *William Bailie* Draper Maior.

1528. Sir *John Rudston* Draper Maior.

1533. Sir *Christopher Askew* Draper Maior, he paied largely to the building of eight Almeshouses in *Beech-lane* London, for eight poore Widowes of his company.

1540. Sir *William Roch* Draper Maior.

1560. Sir *William Chester* Draper Maior.

1565. Sir *Richard Champion* Draper Maior, a good Benefactor to the poore of Saint *Dunstons* in the East, and to the poore in Saint *Edmunds* in Lumbard street he gaue fiftie foure shillings yearely in bread for euer, besides other gifts.

1578. Sir *Richard Pipe* Draper Maior.

1580. Sir *John Branch* Draper Maior.

1584. Sir *Thomas Pullison* Draper Maior.

1588. Sir *Martin Calthrop* Draper Maior.

1614. Sir *Thomas Hayes* Draper Maior.

1615. Sir *John Iolls* Draper Maior.

1621. Sir *Edward Barkham* Draper Maior.

1623. *Martin Lumley* Draper Maior.

*These good deeds following were done by others of the said Company, who were not Lord Maiors.*

**I**ohn *Holmes* Draper, gaue his house to the poore in Saint *Sepulchers* parish for euer, the yeerely rent of it being thirtie two pound.

*John Russell* Draper, gaue eightie pound to Schooles, and to other pious vses.

*John Quarles* Draper, gaue fixe pound a yeere for euer  
to



### *Taylors Pastorall.*

to be giuen to the poore in bread.

*William Dummer* Draper, gaue to the poore thirteene pound eighteene shillings foure pence, yeerly for euer.

*Owen Clun* Draper, gaue to the poore five and twentie pound yeerly for euer.

*William Parker* Draper, towards the maintenance of Preachers at Saint *Antlins* fixe pounds yeerly for euer.

*John Skeet* Draper, gaue to the Hospitals at London three hundred pound, and to foure poore schollers at Oxford five pound a piece, and the like to foure poore schollers at Cambridge.

*Henrie Butler* Draper, gaue to Saint *Thomas* Hospitall ten pound, to *Christ Church*, Saint *Bartholomewes*, & *Bridewell*, five pounds to each.

*Peter Hall* Draper, gaue to *Christs* Hospitall ten pound, to Saint *Bartholomewes* and Saint *Thomas* Hospitall three pound to each.

*Thomas Church* Draper, gaue to *Christs* Hospitall and to *Bridewell*, to each ten pound, and to the Hospitals of Saint *Thomas* & Saint *Bartholomew*, to either five pound.

*Humphrey Fox* Draper, gaue to *Christs* Church Hospitall fiftie pound.

*Edmund Hill* Draper, gaue to the poore of Saint *Andrew Vnder shaft* fiftie two pound, anno 1609.

*William Gilborne* Draper, gaue foure markes the yeere for euer to the poore of Saint *Katherine* Christ Church neere *Aldegate*, & twentie pound he gaue to build a Gallery in the same Church.

*John Quarles* Draper, gaue to the poore of Saint *Peters* in the poore in *Bredstreet* ward, fiftie pound to be bestowed yeerly in bread for euer.

*Sir Richard Goddard* Draper, and Alderman, gaue to the

### *Taylors Pastorall.*

the Hospitall of *Bridewell* two hundred pound.

Master *Benedict Barnham* Draper, gaue for the reliefe of poore prisoners, in the seuerall prisons of London, 50.l.

Sir *James Deane*, Draper and Alderman, gaue to the seuerall Hospitals in London, a hundred and thirtie pound, and to sundry prisons seuentie pound.

Lady *Bainham*, sometimes an Aldermans wife of the Drapers Company, gaue to the poore of the said Company ten pound yeerely for euer.

*Lancelot Thomson* Draper, gaue to the parish of Saint *Peters* in Cornhill, twentie pound for fise Sermons, and a hundred pound to the poore of the Drapers Company, and fise pound yeerely to be bestowed by them in fire and bread on the poore of that parish.

*Richard Shore* Draper, gaue fifteene pound to build a Church porch at Saint *Mildreds* in the Powltrie.

*John Calthrop* Draper, built the Bricke wall betwixt the Hospitals of Christs Church and Saint *Bartholomew*.

*John Chertsey* Draper, gaue to the Hospitals twentie pound, and to other charitable vses a hundred pound.

Master *Henrie Woolaston* Draper, gaue to Saint *Thomas* Hospitall fourtie pound, with other charitable beneuolences.

These memorable and pious workes, (with many more then my weake capacitie can collect and reckon) haue beene done by the Drapers or Clothfellers, which doth approue the sheepe to be a thriuing, happy, and a most profitable beast. Now to speake somwhat of the Right Worshipfull Company of Clothworkers.

Anno Domini 1559. Sir *William Hewet* Clothworker, Lord Maior.

1570. Sir *Rowland Heyward* Clothworker, Lord Maior.

1574. Sir



## Taylors Pastoral.

1574. *Sir James Hawes* Clothworker Lord Maior.

1583. *Sir Edward Osborne* Clothworker Lord Maior.

1594. *Sir Iohn Spencer* Clothworker Lord Maior.

1596. *Sir Thomas Skinner* Clothworker L. Maior, gaue to the Hospitals in London and the Suburbs 120. l.

1599. *Sir Nicholas Mosley* Clothworker L. Maior.

1606. *Sir Iohn Wats* Clothworker Lord Maior, gaue to *Christ Church* Hospitall ten pound, and to the Hospitall of *Saint Thomas* in *Southwarke* twentie pound.

*Richard Farringdon* Clothworker and Alderman, gaue to the feuerall Hospitals in London and the Suburbs 66. pound, 13. shillings foure pence.

*Sir William Stone* Clothworker, gaue to the feuerall prisons in London 50. pound.

*Lady Barbara Stone*, wife to the forenamed *Sir William Stone*, gaue to the Hospitall of *Christs Church* one hundred pounds.

*Lady Spencer*, wife to *Sir Iohn Spencer* Clothworker, gaue to the feuerall Hospitals seuentie pound.

*William Lambe* Esquire, free of the company of Clothworkers, & one of the Gentlemen of the Chappel to king *Henrie* the eight, built a free Grammar Schoole at *Sutton Valence* in Kent, (where he was borne) allowing yeerely for euer to the Master of the said Scchoole twentie pound, and to the Vther ten pound: also he built 6. Almehouses there, with gardens & orch-yards, and 10. l. yeerly to each of them for euer. Besides, he gaue to the free schoole at *Maidstone* in Kent 10. pound yeerly for euer, which he appointed to be bestowed only vpon poore children, who were destitute of friends and succourlesse. Also he bestowed three hundred pound for the vse of decayed Clothiers in the Countie of *Sus-folke*, and in the townes of *Bridgenorth* and *Ludlow*.

E

Moreover,

K. James  
(our most  
gracious  
Soueraign  
was made  
a free bro-  
ther of the  
Worship-  
full Com-  
pany of  
Clothwor-  
kers, *Sir*  
*Iohn Wats*  
being the  
Lord Ma-  
ior, who  
feasted his  
Maiestie,  
*Sir Willi-*  
*am Stone*  
Knight be-  
ing then  
Master of  
the Com-  
pany, at  
which  
time the  
King gaue  
a gift of a  
brace of  
Bucks to  
the said  
Company  
yeerly for  
euer, to be  
spent at  
their feast  
in their  
Hall.

*Taylor's Pastorall.*

Moreouer, hee built two Conduits in London, one at Holbourne Bridge, and the other on the Hill towards New-Gate, both of which cost 1500. pounds; at which time he gaue 120. new Pailles to so many poore women, to beare water withall: Moreouer, he gaue thirtie pound a yeere to his Company for euer, and 4. pounds yeerely to a Minister for foure Sermons, and thirty pound yeerely for euer to be bestowed on twelue poore men, and twelue poore women; each of them to haue a Freeze Gowne, one Lockrom shirt or smock, one paire of winter shooes; which Gift is yeerely distributed on the first of October; he also gaue to the Poore of Saint Giles Parish without Cripplegate, fiftene pound: To the Poore of the Company of *Stationers*, he gaue fixe pounds, thirteen shillings, foure pence yeerely for euer, to be bestowed euery Fryday in the Parish of *S. Faiths*, on twelue poore people, twelue pence in bread, and twelue pence in money. He gaue to Christs Hospitall fixe pounds yeerely for euer and 100. pounds in ready money present: Hee gaue to *S. Thomas* Hospitall 4. pounds yeerely for euer: and to poore Maids marriages he gaue 20. pounds: besides Newgate, Ludgate, the two Comptors, in London, the Marshalsea, the Kings-Bench, and the White Lyon, had all most louing tastes of his Charitable liberality: and in conclusion, he gaue 108. Gownes to poore aged people at his Funerall.

This was a *Lambe*, whose like was neuer any: Whose loue and pittie fed and cloth'd so many: And 'tis no doubt, but these good deeds of his, Did helpe to lift his Soule to endlesse Blisse.

Master *John Berriman* of *Bishops Taunton* in the County of *Deuon-shire*, Clothier, and free Draper of London, gaue



### *Taylors Pastorall.*

gaue to the Hospitall of Christ-Church, 100. pounds : to S. Bartholomewes, 5. pounds : to S. Thomas Hospitall, 6. pounds, to Bridewell 40. Shillings : and to the Hospitall of Bethlem, 50. pounds.

*Peter Blundell*, Clothier, gaue to Christ-Church Hospitall, 500 pounds : to Saint Bartholomewes Hospitall, 250. pounds : to Saint Thomas Hospitall 250. pounds : to Bridewell, 8. pounds yeerely foreuer : to the Reparation of the Church at *Tiuerton* (where he was borne) 50. pounds : towards the mending of High-wayes, 100. pounds : to the twelue Companies in *London*, to euery of them 150. pound : to poore Maides marriages in *Tiuerton*, 400. pound : to the poore at *Exeſter*, he gaue 900. pound : to build a Grammer-schoole at *Tiuerton*, 2400. pounds : and after laid out by his Executors, 1000. pound : to the Schoole-master 50. pounds yeerely for euer : to the Vſher 13. pound 6. ſhillings 8. pence yeerely : to the Clarke 40. ſhillings yeerely : to place foure poore boyes yeerely Aprentiſes, 20. pounds *per annum* : to keepe three Schollers at *Oxford*, and three at *Cambridge*, 2000. l.

*Robert Chilcot*, Seruant to the aforeſaid M. *Blundell*, gaue to Chriſts Hospitall 100. pound towards a meaner Schoole, to haue Children taught, to be apt for his Maſters Grammer-Schoole : he gaue 400. pound to maintaine it : he gaue 90. pound, allowing the Schoole-maſter yeerely 20. pound, the Clarke 3. pound, and toward Reparations, 40. ſhillings *per annum* : to fifteene poore men he gaue 16. pounds, 10. ſhillings a yeere for euer : to fifteen poore labouring men 15. pound : to fifteene poore people weekly, fix pence each, for euer : to mend the Church at *Tiuerton*, 19. pound, 10. ſhillings : to mend High-waies, 10. pounds : and to other charitable vſes, more then is mentioned.

Thus hath it pleaſed God, that theſe men (whoſe trades

### *Taylors Pastorall.*

and liuings were deriued from the poore Sheepes backe) haue not onely growne to great wealth, and places of Honour, but haue bin also great Instruments of the Almightyes mercy, in relieuing the needy and impotent members of Christ: and should I reckon vp the particulars of profits that arise frō this Beast, to Graziers, Butchers Skinners, Glouers, Felmongers, Leatherfellers, Feltmongers, Taylors, & an infinite number of other Trades and Functions, who could not liue, or els liue very hardly without this Commodity. I say, should I write of these things in particular, my worke would neuer bee done in generall.

Wooll hath beene formerly in such esteeme in *England*, that in a Parliament holden the 36. of *Edward* the third, the King had his Subiects paide him in wooll; and before that, in the 11. yeere of his Raigne, is was forbidden to be transported out of this Kingdome; and then did Strangers come ouer hither, from diuers parts beyond the Seas, who were Fullers, Weauers, and Clothworkers, whom the King entertained, and bare all their charges out of his Exchequer: at which time, the Staples, or places of marchandise for Woolls, were kept at diuers places of this Land at once; as at *Newcastle, Yorke, Lincoln, Canterbury, Norwich, Westminster, Chichester, Winchester, Exeester, Bristol, and Carmarthen*: by which may be perceiued what a great commodity wooll was in those daies. But in the 6. yeere of King *Edward* the fourth, the King sent certaine Ships out of *Cotswold* in *Glocester* Shire, into *Spaine*, the encrease of which so inriched the *Spaniards* with our wooll, that euer since, it hath bin in the lesse request in *England*: neuerthelesse, as it is, it is the meanes of life and maintenance for many hundred thousands.

And



*Taylors Pastorall.*

**A**ND now from solid Prose I will abstaine  
 To pleasant Poetrie, and mirth againe.  
 The Fable of the Golden Fleece began,  
 'Cause Sheepe did yeeld such store of Gold to Man:  
 For he that hath great store of woolly fleeces,  
 May (when he please) haue store of golden peeces.  
 Thus many a poore man dying, hath left a Sonne,  
 That hath transform'd the *Fleece* to Gold, like *Iason*:  
 And heere's a mystery profound and deepe,  
 There's sundry sorts of *Mutton*, are no *Sheepe*:  
 Lac'd Mutton, which let out themselves to hire,  
 Like Hackneys, who'le be fir'd, before they tire.  
 The man or men which for such Mutton hungers,  
 Are (by their Corporation) Mutton-mongers:  
 Which is a brotherhood so large and great,  
 That if they had a Hall, I would intreat  
 To be their Clarke, or keeper of accounts,  
 To shew them vnto what their charge amounts;  
 My braines in numbring then woud grow so quicke,  
 I should be master of Arithmeticke:  
 All States, Degrees, and Trades, both bad and good,  
 Afford some members of this Brotherhood:  
 Great therefore needs must be their multitude,  
 When euery man may to the Trade intrude:  
 It it no freedome, yet these men are free,  
 Not sauers, but most liberall spenders be:  
 For this is one thing that doth them bewitch,  
 That by their trading they waxe seldome rich:  
 The value of this *Mutton* to set forth,  
 The flesh doth cost more than the broth is worth:  
 They all are *Ewes*, yet are exceeding *Ramish*,  
 And will be dainty fed, whos' euer famish.

Here fol-  
 loweth a  
 touch of  
 paltry  
 Scabbed  
 infectious  
 kind of  
 Sheepe,  
 which I  
 thinke fit  
 to place  
 by them-  
 selues in  
 the lagge  
 end of my  
 Booke, as  
 farre as I  
 can from  
 the clean,  
 sound, &  
 profitable  
 Sheepe  
 before  
 mentio-  
 ned, for  
 feare the  
 bad should  
 infect the  
 good.

## Taylor's Pastorall.

Nor are they *mark'd* for any man, or no man,  
As mine, or thine, but euery mans in common,  
Fine *heads*, and *neckes*, and *breasts*, they yeeld some store,  
But scarcely one good *liuer* in nine score:  
The *liuers* being bad, 'tis vnderstood,  
The veins are filld with putrified blood,  
Which makes them subiect to the scab, and then  
They proue most dang'rous diet vnto men.  
And then the prouerbe proues no lie or mocke,  
*One scabbed sheepe's enough to spoyle a flocke.*  
But yet for all this, there is many a Gull,  
*Loues Mutton well, and dips his bread i' the wooll.*  
And were a man put to his choyce to keepe,  
'Tis said, *a Shrew is better then a Sheepe.*  
But if a man be yok'd with such an *Ewe*,  
She may be both a scabbed *Sheepe* and *Shrew*.  
And he that is so match'd, his life may well  
Compared be vnto an earthly hell.  
But to my Theame which I wrote of before,  
I at this *Mutton* must haue one cut more.  
These kinde of *Sheepe* haue all the world o're growne,  
And seldome doe weare fleeces of their owne:  
For they from sundry men their pelts can pull,  
Whereby they keepe themselves as warme as wooll.  
Besides, in colours, and in shape, they varie  
Quite from all profitable sheepe contrarie:  
White, Blacke, Greene, Tawny, Purple, Red, and Blue,  
Beyond the Raine-bow for their change of hue:  
*Camelion* like in alteration,  
But, that bare Aire they cannot liue vpon.  
The Moones mutation's, not more manifold,  
Silke, Veluet, Tissue, Cloth, and cloth of God:

These



### *Taylor's Pastorall.*

These are the *Sheepe* that *Golden fleeces* weare,  
Who robe themselves with others *wooll* or *haire*:  
And it may be, 'twas such a *Beast* and *Fleece*,  
Which *Iason* brought from *Cholcos*, into *Greece*.  
Were it no more but so, I dare be bold  
To thinke this Land doth many *Iasons* hold:  
Who neuer durst to passe a dang'rous waue,  
Yet may (with ease) such *Golden fleeces* haue.  
Too much of one thing's good for nought (they say)  
Ile therefore take this needlesse dish away:  
For should I too much, of *Lac'd Mutton* write,  
I may o're come my Readers stomacke quite.  
Once more vnto the good *Sheepe* Ile retire,  
And so my Booke shall to it's end expire:  
Although it be not found in Ancient writers,  
I finde all *Mutton-eaters* are *sheepe-biters*.  
And in some places I haue heard and seene,  
That currish *sheepe-biters* haue *hanged* beene.  
If any kinde of *Tike* should snarle or whine,  
Or bite, or worry this poore *Sheepe* of mine,  
Why let them barke and bite, and spend their breath,  
Ile neuer wish them a *sheepe-biters* death.  
My *Sheepe* will haue them know, her Innocence  
Shall liue, in spight of their maleuolence:  
I wish them keepe themselves and me from paine,  
And bite such *Sheepe* as cannot bite againe.  
For if they snap at mine, I haue a pen,  
That (like a trustie Dogge) shall bite agen.  
And in Conclusion, this I humbly craue,  
That euery one the honestie may haue,  
That when our fraile mortalitie is past,  
We may be the good Shepherds *sheepe* at last.

FINIS.

They are  
as soft as  
Silke-  
wormes,

These are the things that I have written  
With a pen of iron and a quill of steel  
I have written them with a bold and true  
To the end that I may be known  
To the world as a man of truth  
And not as a man of guile  
For I have written them with a bold and true  
To the end that I may be known  
To the world as a man of truth  
And not as a man of guile

And to my book I have written  
Although it be not a book of gold  
I have written it with a pen of iron  
And in some places I have written  
The words of the Lord  
In a kind of a way  
Of peace, or of war  
Why let them be  
He never will  
My sheep will  
Shall live in light  
I will them keep  
And give them  
For if they  
That (like a traffic dogge) shall bite again  
And in Conclusion, this I humbly crave  
That every one the honest may have  
That when our time is come  
We may be the good shepherds of our flock

1514

Contra mundum et carnem



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